THE BISHOP OF ARMAGHES DIRECTION,

Concerning the Lyturgy, and Episcopall Government.

Being thereunto requested by the Honourable, the House of COMMONS, *and then presented in the year* 1642.

LONDON,
Printed, for the general good, 1660.

THE

BISHOP

OF

ARMAGH'S

DIRECTION,

Concerning the Liturgy and Forms

of

Common Prayer.

LONDON,

Printed for the General good, 1689.

THE BISHOP OF ARMAGHS DIRECTION.

To ſatisfie your demands both concerning the Liturgy, and Epiſcopall government.

I.

FIrſt for the Book of Common Prayers, it may be alledged that God himſelfe appointed in the Law a ſet forme of Benediction, as *Numb.* 6. ver. 23, 24, 25, 26.

2. That *David* appointed ſet Pſalmes to be ſung upon ſpecial occaſions, as the title of them ſheweth.

3. That the Prophet *Joel* appointed a ſet forme of Prayers to be uſed by the Prieſts at a ſolemne Faſt, *Joel* 1 7.

4. That Chriſt not only commanded us to pray after ſuch a manner, *Mat.* 6. 9. but to uſe a ſet form of words, *Luke* 11. and the 2. *When you pray, ſay, Our Father, &c.*

5. The Spirit of God is no more reſtrained by uſing

a ſet forme of prayers, then by ſinging ſet Hymnes or Pſalmes in meeter, which yet the adverſaries of our Common Prayers practiſe in their aſſemblies.

6. Of all prayers, premeditated are the beſt, *Eccl.* 5.2. and of premeditated prayers, thoſe which are allowed by publick authority are to be preferred before thoſe which are to be uttered by any private ſpirit.

7. All the Churches in the Chriſtian world in the firſt and beſt times had their ſet forme of Lyturgy, whereof moſt are extant in the writings of the Fathers at this day.

8. Let our Service-book be compared to the French, Dutch, or any other Lyturgy preſcribed in any of theſe former Churches, and it will appear to any indifferent Reader, that it is more exact and compleat then any of them.

9. Our Service Book was penned and allowed of, not only by learned Doctors, but glorious Martyrs, who ſealed the truth of the reformed Religion with their blood.

Yet it cannot be denyed that there are *quædam in pulchro corpore*, and it were to be wiſhed, ſo it were to be done without much noiſe.

1. That the Calender in part might be reformed, and the Leſſons taken out of the Apocrypha might be ſtruck out, and other Leſſons taken out of the Canonical Scripture appointed to be read in places of them; for beſides that there is no neceſſity in reading any of the Apocrypha, there are ſome of the Chapters repugnant to the Doctrine of the holy Scripture, as namely in ſome Chapters of *Tobit*.

2. That in the Pſalmes, Epiſtles, Goſpels, and all

all ſentences alledged out of the holy Scripture, the laſt tranſlation of King *James* his Bible may be followed; for in the former there be many paſſages not agreeing to the original, as might be proved by many ſentences.

3. That in the Rubrick, wherein of late the word Prieſt hath been put inſtead of Miniſter, it may be expunged, and the word Miniſter reſtored, which is leſſe offenſive & more agreeable to the language of all the reformed Churches, and likewiſe ſome clauſes which ſeem ſurreptitiouſly to have crept into it, be expunged, as namely after the Communion.

4. Every Pariſhioner ſhall communicate, *&c.* and ſhal after receive the Sacrament, and other rights according to the order in the book appointed, which words can carry no good ſenſe in a Proteſtant Cure; nor thoſe added after private Baptiſme: That it is certain by Gods Word, that children being baptiſed have all things neceſſary for ſalvation, and be undoubtedly ſaved.

5. That in the Hymnes inſtead of the Song of the three Children, ſome other were placed out of the Canonical Scripture, and that a fitter Pſalme were choſen at the Churching of women for theſe verſes:

He will not ſuffer thy foot to be moved: and the Sunne ſhall not burne thee by day, nor the Moon by night: ſeem not to be pertinent.

6. That in the Prayers & Collects ſome expreſſions bettered, as where it is ſaid, Almighty God which onely worketh great things, *&c.*

And let thy mercy loſe them for the, *&c.*

And from all fornication and all other deadly ſins,

as if all sinnes were not deadly.

And that among all the changes and chances, *&c.*

And in the visitation of the sick, I absolve thee from all thy sins, *&c.*

7. That in the singing of Psalms, either of hymnes, rymes, or other superfluous words, as I have said, and for why: and homely phrases, as Thou shalt feed them with brown bread; and take hand out of thy lap, and give thy foes a rap, and mend this geere, and the like, may be corrected, or at least, a better translation of the Psalmes in meeter appointed in place of the old.

For Episcopall government, it may be alledged that in the old Law, the Priests were above the Levites.

That in the Law the Apostles were above the seventy Disciples.

That in the subscription of Saint *Pauls* Epistles which are part of the Canonical Scriptures:

It is said that *Timotheus* ordained the first Bishop of the Church of the Christians.

That Episcopall ordination and jurisdiction hath expres warrant in holy Scriptures:

As namely *Titus* the 1. and the 5. *For this cause left I thee in* Creet, *that thou shouldest set in order things that are wanting, and ordaine Presbyters*, that is, Ministers in every City, as the first of *Timothy* the 5. 22. *Lay hands suddenly on no man*, and verse 19. *Against a Presbyter or Minister receive not an accusation but under two or three witnesses.*

The Angels to whom the Epistles were endorsed, 2. and 3. of the Apocalyps, are by the unanimous consent of all the best Interpreters, both ancient and later

later, expounded to be the Bishops of these Cities.

Eusebius and other Ecclesiastical Writers affirme, none contradicting them, that the Apostls themselves chose *James* Bishop of *Jerusalem*; and that in all the Apostolick See there succeeded Bishops, which continued in all the Christian world, and no other government heard of in the Churches for 1500. yeares and more, than by Bishops, and the *Canons* both general and provincial consisted of Bishops.

That so many Acts of Parliament and Lawes of the Kingdome, and Statutes of the Colledges of both Universities, have relation to Bishops.

That the removing of them, especially there having been no other government ever setled in the Kingdome, will breed an infinite confusion, and no reformation in the Church; yet it will be wished that in some things our government might be reduced to the constitution and practice of the primitive Church, especially in these particulars.

1. That Bishops did ordinarily and constantly preach, either in the Metropolitan Churches, or in the Parochiall Churches in the Visitation.

2. That they might not ordaine any Ministers without the consent of three or four at the least grave learned Presbyters.

3. That they might not suspend any Minister *ab officio & beneficio*, at their pleasures by their sole authority, and not but for such crimes onely, as the ancient Lawes of this Kingdom appointed.

4. That none might be excommunicated but by the Bishop himselfe, with the consent of the Pastor in those Parishes the delinquent dwelleth, and that for heynous

heynous and scandalous crimes joyned with obstinacy and wilfull contempt of the Churches authority, and that for non-appearance upon ordinations, some lesser punishment might be inflicted.

5. That Bishops might not demand benevolence from the Clergy, nor exact allowance for their diet in their visitations, nor suffer their servants to exact undue Fees at Ordinations and Constitutions.

6. That Bishops and Officials might be subjected to the censure of provincial Synods and Convocations.

FINIS.